

Scheerer, June 68 E. H. Loomis

INDIAN NOTES

VOLUME ONE

NUMBER ONE

JANUARY

1 9 2 4



PUBLISHED OCCASIONALLY IN THE INTEREST OF THE
MUSEUM OF THE AMERICAN INDIAN,
HEYE FOUNDATION
BROADWAY AT 155TH STREET, NEW YORK

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American Indian, Heye Foundation, Broadway at 155th Street
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VOL. I

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Announcement

THE activities of the Museum have increased to such an extent since its opening in November, 1922, that it has been found impossible to keep its friends adequately informed of the operations in the various fields to which its work is devoted, or of the more important accessions to its rapidly growing collections. Therefore, in order that it may not be necessary to await the publication of the results of field expeditions, often requiring considerable time, and to give to those interested fairly early information respecting the Museum and its operations, especially in the matter of the accession of collections, these *Indian Notes* will be issued as occasion seems to require. The series of *Indian Notes and Monographs*, publication of which was commenced in 1919 through the generosity of Archer M. Huntington, Esq., has not ceased, although few volumes or parts of volumes have ap-

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peared in recent months. It is expected that several numbers of this series will be issued in the coming spring or early summer, embodying the results of studies in several anthropological fields by members of the Museum or by its collaborators. These volumes, together with the magazine of which this is the initial number, will, it is hoped, keep the members of the Museum, as well as others who have been helpful in so many ways, informed of the progress of the Museum in the promotion of its aims and objects.

GEORGE G. HEYE,
Director

Explorations in the Ozark Region



RESULTS of unusual interest were obtained in 1922 and 1923 by the Museum expedition to the Ozark Mountain region of northwestern Arkansas and the adjoining portion of southwestern Missouri.

Here were found a series of limestone cliffs which in many places overhang in such a way as to form rockshelters, affording almost complete protection from the weather. Some indeed were absolutely dry and had evidently remained in this condition for many centuries, for digging in the deposits of dust that formed their floors revealed baskets, pieces of rude cloth, implements of wood, of stone, and of bone, left there by some unknown ancient tribe of Indians before the coming of the whites—probably centuries before Columbus made his memorable voyage. We have named these people, for convenience, the Ozark Bluffdwellers.

Rockshelters showing traces of ancient Indian occupancy are fairly abundant in many parts of the country, but these, as a rule, are damp, and yield only relics made of lasting materials, such as flint arrowheads, bone awls, and pottery—only a small part of the ancient dwellers' possessions. For this reason the discoveries in Ozark dry rockshelters

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are most important, for they have preserved for us examples of practically every implement or utensil the inhabitants owned or used, and have given us an unusually complete picture of their life.

Cave finds of this kind might be expected in the desert or semi-desert parts of Utah or Arizona; but they are certainly remarkable in such a rainy, humid country as Arkansas. Imbedded in the mass of dust, ashes, and grass left by the ancient people were found the clues which revealed the story of their life. Corn-cobs, corn-husks, bean-hulls, the shells of squashes and gourds, the heads of large sunflowers, the seed-heads and leaves of tobacco, all show that much of their living came from the soil; while numerous pointed sticks worn by contact with the ground, and best of all, a hoe made of fresh-water musselshell, still provided with its ancient handle of wood and its original lashings, give us some idea of how their farm-work was done. We know that they stored their crops in pits dug in the floors of the dry shelters, and lined with grass and pieces of old baskets, for such pits were found all complete, with a few scattered grains of corn or sunflower-seed left in the bottom, to tell the story of their purpose. Woven bags filled with corn, beans, squash, gourd, and sunflower-seeds, hidden in the pits or buried, wrapped in grass, under some convenient rock in the dry shelters,

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show how seeds were kept over winter for the spring planting.

It was learned also that hunting must have been an important source of food, for the dusty refuse in the shelters yielded many bones of wild creatures, particularly the deer and the wild turkey, together with the remains of other species, some as large as the elk and the buffalo. Most of the bones had been split to extract the marrow which the ancient people seem to have relished greatly. In some places the deposits were so dry that they yielded even feathers, deer-hair, and scraps of buffalo-hide with the brown wool still attached. The principal hunting weapon seems to have been the spear, which consisted of a main shaft of hollow cane, perhaps five or six feet long, into one end of which was fixed a foreshaft of hard wood bearing a flint spearhead. This spear was hurled with a spear-thrower or atlatl, a short stick with a handle at one end, and a projection at the other, against which the butt of the spear was rested, the whole apparatus giving additional length to the arm, and consequently greater leverage and propelling force. Strange to say, the bow and arrow were used very little, if at all. A few fragments of fish-nets, neatly woven from home-made wild-hemp strings, together with the scales and bones of various kinds of fishes, tell of still another source of food.

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Most interesting and suggestive also are the bushels of hazelnut, chinkapin, and walnut hulls, and nut shells and acorn shells of every description, not to speak of the masses of wild-grape stems, which were mixed with the refuse of the ancient camps in every rockshelter. Even the edible seeds of various weeds and wild shrubs were not neglected, as numerous specimens show.

We worked out shelter after shelter, wondering what the ancient people used for axes, as we had found nothing recognizable as an implement of that kind, until one day a complete axe was found, consisting of a rudely chipped flint blade set in a short, club-like handle; then we remembered that we had found a number of such blades, regarding them as rude spear-heads, unfinished or rejected in the making.

Another article of unique interest was a nearly complete cradle-board neatly woven of cane. A number of baskets also were found, some of them nearly complete and representing three kinds of work—the coiled, the wicker, and the twilled cane types. Woven bags of several varieties, made of various native fibers and grasses, also appeared, not to speak of grass overshoes and one complete woven sandal of grass. Pieces of deerskin moccasins and of deerskin and woven feather robes also figure in the collection, together with pendants and

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beads of shell, bone awls, and many other interesting articles. Little pottery was made by the Bluffdwellers—the few fragments found show that their vessels were plain and coarse, and were usually flat-bottomed.

Sometimes, but not often, were found the remains of the ancient Bluffdwellers themselves, in some cases in a semi-mummified condition, and still showing parts of their clothing and wrappings. In a few rockshelters traces of a later people were discovered—a tribe also pre-Colonial, who used the bow and arrow for hunting, and apparently were unacquainted with the spear and its throwing-stick used by their predecessors; they made shell-tempered, round-bottom pottery, frequently decorated, and differed in other traits from the Bluffdwellers. It is possible that these later comers may be connected with some known tribe, perhaps the Osage or the Kansa; but as for the Bluffdwellers who preceded them, we may never know who they were, where they came from, or where they went. All that can be said at present is, that many of their traits seem to connect them with some tribes of the Southwest—New Mexico, Arizona, and the northern part of Old Mexico.

M. R. HARRINGTON

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POTTERY OF HAWIKUH

THE excavations at Hawikuh in western New Mexico were brought to a close in September last. This Zuñi pueblo, made famous by the Spanish explorers of the sixteenth century, was one of the famed "Seven Cities of Cibola," and was named Granada by Francisco Vasquez de Coronado when he camped there with his army in the summer of 1540. The excavation of Hawikuh was commenced by the Museum in 1917, and with the exception of the season of 1922 has continued each summer under the patronage of Harmon W. Hendricks, Esq., one of its trustees, and in the immediate charge of the writer.

Including the area occupied by its refuse-heaps and cemeteries, the ancient pueblo covered about fifteen acres, therefore the extent of the work may be conjectured. It has not been found practicable to uncover the entire site, yet sufficient excavation has been carried on to reveal nearly three hundred and fifty chambers, extending from one to five levels, or from a few feet to nineteen feet beneath the surface. The artifacts recovered and the subjective information gathered during the progress of the work afford sufficient data to enable a fair degree of restoration of the life of the inhabitants, who abandoned the settlement in 1670, as nearly as can be done through archeological investigation.

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An important result accomplished in 1923 was the determination of the chronological sequence of the types of Hawikuh pottery. An approximate determination was possible from the observations made in former years, but definitive conclusions were reached during the last season by a study of the stratification of the refuse that had accumulated in the plaza of the pueblo, by means of a trench eleven feet in width and fifteen feet deep, carried down one foot at a time and extending from the eastern to the western house groups. It was evident that the filling of the plaza had been deliberately but rather gradually made by the inhabitants, ashes and other house refuse, as well as the waste from building, being the materials deposited. A careful record of all potsherds bearing decoration was kept, and note made especially of objects of European origin found in the fill. Study of the occurrence of the various types of pottery in the successive one-foot levels fully verified the determinations made in previous years while the graves and dwellings with their accompanying earthenware were uncovered. These observations showed that certain classes of pottery usually were associated with Spanish objects, such as china, glass beads, iron, and the like, while other kinds were never accompanied with articles of civilization. While we must await the final report on the

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Hawikuh researches before presenting the evidence on which the pottery sequence is determined, it is possible to summarize the various types of earthenware even in this brief space.

- I. Black-on-white and black-on-red, non-glazed decoration, associated with excellent corrugated ware. This pottery originated at various prehistoric sites in the vicinity, and was introduced at Hawikuh in the form of sherds for grinding to temper the clay in local pottery-making, except in a few instances in which entire vessels had been dug or washed out and then put to secondary use by the Hawikuh people.
- II. The first pottery manufactured at Hawikuh consisted of red or orange ware, sometimes fired to brownish or grayish, ornamented usually in geometric patterns in black or green glaze, and in the case of bowls (which were far more numerous than jars), almost invariably with a simple geometric figure or series of figures in white exteriorly beneath the rim, as is the case also with the pre-Hawikuh non-glaze bowls (Type I). The ornamentation in Type II seems to be a reproduction, in glaze, of the mat decoration on the pre-Hawikuh vessels.

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- III. The red slip was gradually superseded by white. Bowls are sometimes red outside and white within, but the decoration inside is always in glaze, as in Type II. In the case of the bowls that retain the exterior red slip, the ornamentation below the outer rim is generally the same as before, but sometimes the glaze used for the interior decoration is employed also for the outside ornamentation, and not infrequently a combination of glaze and mat white is used. On the other hand, the bowls with all-over white slip are ornamented both inside and outside with the same glaze as is used on those with the red slip, white of course being impossible as a medium for outer decoration. Life forms commence to appear, the macaw being a favored subject of ornamentation. Evidently by chemical change the glazing material fired sometimes to maroon or magenta.
- IV. There was only a slight step from Type III to the next. In Type IV the white slip was applied always to both the inner and the outer surfaces of the bowl, and of course (as in the case of Type III) over the entire jar. But a mat red now appears in conjunction with the glaze—the first step toward ornamentation in polychrome. The combina-

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tion of black, green, or maroon glaze with mat red on white produces handsome effects. Life forms become somewhat commoner.

- V. The glaze decoration disappears, having been superseded by a mat light-red on white and often on a yellowish slip. Jars are much more common than before. The ware is not nearly so hard as that of the preceding types, seemingly owing to inferior clay.
- VI. The Hawikuh potters reached the climax of their art, so far as beauty of coloring is concerned. The paste is usually more or less friable, as in Type V; the jars are rather squat in form, but well modeled; the mat colors have a rather wide range—orange, yellow, red, brown, black—but they are soft and beautiful. Highly conventionalized figures are common.
- VII. There is little difference between this type and the last, which may be distinguished as late and early polychrome respectively. The vessels are generally larger and thicker, the paste more durable; both the patterns and the colors are bolder, and on the whole the former are more geometric; the colors lack the softness and therefore the esthetic quality of those of Type VI.

VIII. After having been the favored style for a long time, probably for generations, the polychrome was gradually superseded by glaze decoration, which had not been in use at Hawikuh probably after late prehistoric times. At first the glaze, especially green, was applied in conjunction with the mat colors of the period, but the glaze was far inferior, on the whole, to that of the earliest glaze ware (Types II and III), both in consistency and in application, being more or less granular and far less controllable. There is a possibility that the revival of glaze in pottery ornamentation was due to influence of Franciscan missionaries, who established a church and monastery at Hawikuh in 1629. Vessels of this class are very commonly associated with Spanish objects.

IX. Likewise found often in association with articles of Spanish origin is a type of earthenware characterized by a black-glaze decoration on a dark-red slip, the ornamentation being almost always geometric, and as crudely applied as the glaze employed in Type VIII. There is no doubt of the recency of Type IX; indeed it is not improbable that, had Hawikuh not been abandoned forty-one years after the founding of the mission, this

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class of pottery would have been made almost, if not quite, exclusively. It seems to represent an attempt to reproduce Type II—the first pottery made at Hawikuh. The ware is very hard; jars are far more common than bowls; the inside of the jars is dark-gray.

INTRUSIVE TYPES—In addition to the pottery designated Type I, there are two classes of vessels, introduced at a later period, that should be mentioned.

- A. *Gila Ware*.—The first and earliest of these was obviously derived from the Gila valley of southern Arizona, doubtless by members of one of the Piman tribes who visited the Zuñis periodically, at least as late as the sixteenth century, exchanging their services for turquois and skins. The pottery is commonly decorated in mat red, white, and black, and a form of winged volute, together with various pointed motives, was a theme of ornamentation. This pottery occurs not infrequently in connection with cremation of the dead at Hawikuh, a custom practised in early times also in the Gila and Salt River valleys.
- B. *Sikyatki Ware*.—Pottery of this class, so characteristic of the ancient Hopi ruin of Sikyatki,

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Arizona, was found at all levels of Hawikuh, with the exception of the earliest. Sikyatki was founded by the Asa clan of the Hopi, which migrated from the Rio Grande valley, perhaps in late prehistoric times, but first settling at Hawikuh. Those left at this pueblo when their final migration to Sikyatki took place, became the Aiaho clan of the Zuñis, now almost extinct. Therefore it may be supposed that these people brought with them from the Rio Grande to Hawikuh the art of making the excellent pottery of the type found at that site, and especially at Sikyatki.

F. W. HODGE

DR. BRUNO OETTEKING spent last summer in Germany, visiting museums and other scientific institutions, and discussing problems of physical anthropology with Professors Rudolph Martin, Eugen Fischer, and Theodor Mollison. He also attended the annual meeting of the German Anthropological Society during the week of August 6-13 in the old university town of Tübingen, and addressed the Society on the Aims and Objects of the Museum of the American Indian, Heye Foundation.

TERRACOTTA WHISTLE FROM GUATEMALA

A REMARKABLE whistle has been acquired recently through the purchase of the Julia Rodezno collection from Guatemala. The exact provenience of the specimen is not definitely known, but a somewhat similar object has been illustrated by Dr. Seler, which is in the Sarg collection, coming from San Cristobál Cajcoj, Department of Alta Vera Paz. This is the region of the Pokonchi, a linguistic branch of the Maya, closely allied to the Kekchi, just northward in the vicinity of Coban. The whistle in question (pl. 1) is unusually large, being $10\frac{1}{4}$ inches in height. It represents a seated woman, clothed in an ornamented dress, reminding us of the clothing of some of the figures of the carved stone lintels from Yachilan and other ruined cities of the upper Usumacinta river. The surface of the figure where the body is represented is dark brownish-red, but the dress still bears traces of patterns painted in greenish blue and white. A unique feature is the crudely shaped single foot protruding from an aperture in the center near the lower part of the border of the skirt. The left hand clasps a bowl or a basket containing four objects with tiny balls on the surface, probably representing nodules of copal offerings, as they closely resemble actual masses of this material recovered from the sacred cenote at Chichen Itza in Yucatan, and



TERRACOTTA WHISTLE FROM GUATEMALA
(Height, $10\frac{1}{4}$ inches)

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similar representations of copal nodules are seen in the extended lower lip of human faces on incense burners from eastern Yucatan. Apparently attached to the lower part of the receptacle, there hangs below the hand a curious object with a broad band seemingly of the same character as the nodules. From the edge of the bowl or basket a narrow band or cord is stretched, the other end being held between the thumb and forefinger across the open palm of the right hand. The hair is elaborately dressed, the tresses being decorated with double bands of beads. The small ear-ornaments are unusual in having four-strand attachments extending horizontally from each disc. A simple necklace consisting of two long tubular beads, with two cord pendants, hangs from a string. The forehead is flattened, and the two upper middle incisors are filed. From the upper part of the head is a stub-like projection, or handle, with two perforations apparently for suspension. The mouthpiece of the whistle is small, and is at the base on the undecorated back of the figure. Two large vents are at the back of the ears.

The whistle is one of the most interesting and certainly one of the largest of this class of objects that we have seen from the Mayan culture area. The Pokonchi and Kekchi Indians developed the potter's art to a high degree of perfection, as evi-

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denced by this whistle and by the many other clay artifacts which have been described and illustrated from time to time by Seler and Dieseldorff.

M. H. SAVILLE

GLASS BEAD MAKING BY THE ARIKARA

AMONG the interesting objects recently obtained during a field study of the material culture of the tribes of the Missouri River region is a stone mortar which is known to have been in possession of an Arikara family "since before the time of the trouble with the American army," that is, in 1823, when the Arikara villages on Grand river were attacked and destroyed by Gen. Henry Atkinson.

The interesting fact in connection with this mortar is that it was one used in pulverizing glass beads for their reworking, an art long known to have been practised by the Arikara, for it is described by Lewis and Clark (*Original Journals*, vol. 1, p. 272). From the former owner of the mortar, and also from another old woman of the tribe, the manner in which the work was done and the reason for doing it were learned. When asked why the people of their tribe in former time went to the trouble to destroy the beads which the traders brought them, and to make the glass over again into beads, the old woman said: "The traders of that time brought

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our people very large beads, as large as plums, and our people did not like them. For that reason they pulverized them, and worked them over into beads no larger than chokecherries, and also into pendants and other decorative objects."

These informants said that the traders' beads were first pulverized, the different colored beads separately. Then they prepared a firing pan from the brass rim or binding of the butt of an old musket on which was laid a bed of sand. The powdered glass was moistened with water; then with a fine wooden tool this glass paste was shaped into the forms desired on the prepared bed of sand. The firing-pan was carefully placed in a hot fire of dry elm wood, this wood being used because it would burn quietly without snapping or crackling. When heated to the proper temperature the glass paste became fused. Perforations were kept open by insertion of sand. When quite cooled after fusing, the beads or other objects were taken from the sand bed, and the sand was shaken out of the perforations.

MELVIN R. GILMORE

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METAL EFFIGY PIPE FROM NEW YORK

THE pewter or lead pipe shown in the accompanying illustration (pl. II) has just been obtained from Mrs. Helen Collingwood of New York City. It was found at White Springs, near Geneva, Ontario county, New York, about 1830, and had been in possession of the Collingwood family since that time.

Pipes made of metal have been found in various parts of the north Atlantic seaboard, but most of them are either of the simple type, with no bowl embellishment, or are provided with a platform that extends outward from the upper edge of the bowl; on the end of some of these projections the figure of a wolf, a bear, or some other animal is shown, molded in the round. It has often been stated that the Indians did not become sufficiently adept in the arts of the white man to cast such elaborate objects as pipes, although in his *Key to the Indian Language*, published in 1643 (*Collections of the Rhode Island Historical Society*, vol. I, Providence, 1827), Roger Williams says: "They have an excellent art to cast our pewter and brasse into very neate and artificiall pipes." Dr. W. M. Beauchamp, who has made an exhaustive study of the material culture of the eastern Indians, agrees with Roger Williams in his statement that the



METAL EFFIGY PIPE FROM NEW YORK
(Length, 8 inches)

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Indians did cast pipes of pewter, but he says that their ability to cast brass may be doubted.

Metal pipes with an animal figure extending downward over the outer surface of the bowl and over a portion of the stem are quite rare; but carved of stone, the type is represented by many examples from lower Canada and by a few from New England.

G. H. PEPPER

YUIT ESKIMO COLLECTION

EACH spring the firm of Liebes & Company, fur dealers of San Francisco, sends to the Arctic coast a vessel which makes one of its stops at St. Lawrence island for the purpose of trading with the natives. During the voyage last year, Mr. Arnold Liebes gathered a collection exceeding 1200 specimens illustrating the ethnology of the St. Lawrence branch of the Yuit Eskimo, which has been acquired by the Museum. The objects represent a wide range, from tiny ivory gaming dice to a large sled. The clothing for both winter and summer wear is quite varied and of great interest, but perhaps no more interesting than the steatite lamps and cooking utensils.

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ESKIMO LAMPS AND COOKING VESSELS

FEW Arctic explorers have failed to note the important part the lamp plays in the lives of the Eskimo, whose entire domestic life seems to be directed toward this household appliance. Indeed it may be said that their very existence depends on the possession of the lamp, because it has made possible their occupancy of an otherwise uninhabitable region. Although in accessible parts the primus stove is now being used by the Eskimo for heating and cooking, the native lamp is always held in reserve for emergencies.

Eskimo lamps are made of stone, earthenware, bone, and sometimes of wood, depending largely on the material at hand. They are made in a variety of forms, but certain types seem to prevail throughout the northern edge of the American continent. Steatite is the favorite material for the manufacture of lamps and cooking vessels, because it is easily carved, it retains heat, and may be repaired when broken. Seal-oil and blubber are preferred for burning in the lamps, but caribou and other animal fats are sometimes used.

There are two kinds of lamps in use among the Eskimo—the small traveler's lamp, and the large house lamp that belongs to the women. Sometimes a very small lamp is used only for lighting purposes in the house. When an Eskimo family is on the

move the large lamps are usually well wrapped in a bundle of skins and carried by the women on their backs in order to prevent breakage by the bumping of the sled over the rough ice, should they be packed thereon with other belongings.

Among the ethnological specimens recently acquired is a collection of steatite lamps and cooking vessels from the Copper Eskimo of Coronation gulf, which makes the series of such utensils in the Museum exceptionally complete. Unique in this new collection are two lamps of extraordinary size—one measuring 41 inches long and averaging 8 inches in width, the other 37 inches long by 9 inches in width. These lamps are of the long, narrow type common to the Coronation Gulf region, with straight fire edge and rounding ends. The larger lamp averages 3 inches in height, with a moss-pan 4 inches wide and an inch and a half deep. The lip of this lamp, upon which the burning moss rested, tapers from an inch and a half at the bottom of the pan to the fire edge. In use, the length of the flame required on the fire edge varied according to the size of the cooking vessel or the warmth of the house. A reservoir for holding the fuel is cut in the back of the lamp and raised three-eighths of an inch from the bottom of the pan; it is an inch and a half wide in the center and tapers to three-quarters of an inch at the ends, the inside wall being the

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same height as the lamp, with channels cut at the extremities to allow the melting fuel to flow into the moss. The function of the reservoir is to regulate the flow of oil to the moss wick.

In construction the smaller of the two lamps closely resembles the large one, with the exception that it is an inch wider, and has a larger reservoir, with a channel cut in the center of the wall, as well as at the extremities.

Two fine cooking vessels of steatite are also represented in this collection, the larger measuring $37\frac{1}{2}$ inches long, $6\frac{3}{4}$ inches wide, and 5 inches deep—an unusual size for Coronation gulf, although vessels have been reported from this region as large as 40 inches in length. The smaller vessel is $26\frac{1}{2}$ inches long; 7 inches deep, and $9\frac{1}{2}$ inches wide in the center, tapering to 8 inches at each end. This type of vessel is rare among the Eskimo of Coronation gulf. Both vessels are perforated at the corners for suspension, and in use are swung on rods that may be shifted over or away from the flame.

Cooking vessels and lamps, especially the extremely large ones, are a constant care to the Eskimo women, and it is seldom that they will part with them. The Museum therefore is fortunate in obtaining such excellent examples of these rare and interesting household utensils as are here described.

D. A. CADZOW

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MOTION-PICTURES AT ZUÑI

ADVANTAGE was taken during the researches by the Hendricks-Hodge Expedition at Hawikuh, last summer, of making a series of motion-pictures illustrating the arts and industries, as well as some of the ceremonies, of the Zuñi tribe. This record, comprising about 10,000 feet of film, would not have been possible without the support of Mr. James B. Ford, whose deep interest in the welfare of the Museum has been manifested in so many ways. Realizing the need of graphically recording the activities of a typical Pueblo tribe while the opportunity still exists, Mr. Ford not only presented to the Museum the necessary apparatus for making and projecting the pictures, but met the expenses of the Zuñi expedition. The work was done by Mr. Owen Cattell, assisted by Mr. Donald A. Cadzow of the Museum, and by Lorenzo Chaves, a Zuñi Indian. All the more important arts and industries of the tribe are illustrated, from pottery-making, house-building, and blanket-weaving, to bread-baking and hair-washing. Fewer ceremonies were conducted during the summer than usual, but such as were held were pictured, including the rites in the sacred spring at Ojo Caliente, two of the Rain dances, and the "Santo" ceremony. Altogether the results are most successful. An exhibition of a series of the pictures, representing about

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half the film made, was given in November for the benefit of the employees of the Museum; the remainder will first be shown during the current month; but plans for the general exhibition of the pictures as an educational feature have not yet been developed. Such important changes in the life of the Zuñi tribe have recently taken place as to make it practically certain that before many years little of the old life will remain. The importance of the motion-pictures made by the Ford Expedition is therefore apparent.

A ZUÑI MODEL

THAT an impression of the character of the dwellings, the mode of life, and the environment of the Pueblo Indians of New Mexico and Arizona may be gained by visitors to the Museum, there has been installed in a corner of the stairway hall on the first floor, a model of a group of houses of Zuñi pueblo (pl. III) prepared by Mr. William C. Orchard of the Museum staff. In this miniature reproduction, not alone the flat-roofed, terraced dwellings are exhibited, but the activities of the people, so far as they can be illustrated by a model, are presented in a very successful manner. The houses themselves naturally partake of the reddish color of the surrounding country, which changes with



MODEL OF A CORNER OF ZUÑI PUEBLO
(Prepared by William C. Orchard)

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the clouds and the position of the sun from morning until evening, for Zuñi is built of the very rocks and earth and sand that give such wonderful tones to the mesa-rimmed valley from which it rises. In the model, a rain ceremony is shown to be in progress; the dancers wear masks and are attired in costumes that represent the sacred beings which they impersonate. They wear an embroidered cotton kilt, with a long-fringed cotton sash dangling from the hip and with a fox-skin suspended behind. Back of the knee is fastened a turtle-shell rattle, and in the hand is held a rattle made of a gourd. In the flowing hair, downy eagle-feathers are tied in place; about the waist and the ankles are attached small green branches of spruce, while turquoise and white-shell necklaces are worn in profusion. Large silver wrist-guards are commonly worn, and turquoise-blue moccasins are used or not as the particular ceremony may prescribe. Among the participants shown is the priest-leader who holds a bowl of sacred meal which he sprinkles from time to time throughout the performance. The Koyemashi, grotesque personages popularly known as "mudheads" on account of their warty mud-colored masks, are the sacred clowns who serve as attendants during the dance, but entertain the assemblage during intermissions. The model shows many of the natives gathered round about witness-

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ing the ceremony, with every detail of which they have been familiar all their lives. Of a more utilitarian nature are the dome ovens for bread-making, the strands of chiles and green corn suspended for drying outside the houses, and the ladders leading to the upper stories. In the background looms the old Franciscan church, long in disuse; and in the distance the sacred Corn Mountain, Towayalane, in the sides and on the summit of which are a number of shrines. Altogether the model not only adds much to an understanding of the objects from the Pueblos, and especially those from Zuñi, exhibited in adjacent cases, but will prove to be the means of showing to visitors one of the many strange corners of our great land.

PAUL HENNING, well known as a student of Middle American ethnology and archeology, recently passed away after a long illness, in the state of Oaxaca, at the age of fifty-one. Mr. Henning was associated with Prof. M. H. Saville in the researches by the James B. Ford Expedition to Guatemala during 1917 and 1918. His most important work while connected with this expedition was the partial exploration of a new culture area near Caballo Blanco, on the Pacific coast, which resulted in the discovery of an interesting type of pottery.

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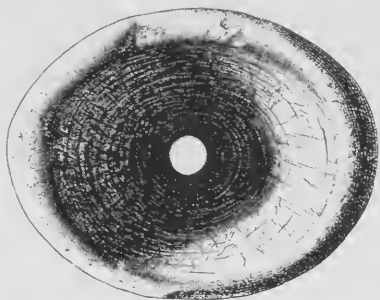
EXCAVATIONS AT KECHIPAUAN, NEW MEXICO

WHILE researches were in progress at Hawikuh during the summer of 1923, excavations were conducted at the related Zuñi ruin of Kechipauan, about $3\frac{1}{2}$ miles toward the east. Work of an experimental nature had been carried on at Kechipauan by the Hendricks-Hodge Expedition of the Museum in 1919, primarily for the purpose of determining its relation to Hawikuh, in the course of which a number of graves were opened. The result of this excavation, which covered a period of only about two weeks, showed beyond question that the history of the two pueblos during the Spanish period was virtually the same, there being no material difference in the types of pottery produced, while the presence of European objects was noted at Kechipauan, as well as at Hawikuh. A brief paper by Mr. Hodge on the Age of Kechipauan, published by the Museum, is based on the determinations then made.

The investigations at Kechipauan in 1923 were conducted under the joint auspices of the Museum of the American Indian, Heye Foundation, and Louis C. G. Clarke, Esq., Director of the University Museum at Cambridge, England, and were in immediate charge of Dr. Samuel K. Lothrop, assisted by Mr. C. O. Turbyfill, of the staff of the former

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museum. One of the most interesting results of the excavation, which occupied more than two months, was the discovery, beneath and adjacent to the houses of the more recent pueblo, of the remains of much earlier dwellings of excellent masonry, characteristic of that of the circular kivas near Hawikuh rather than of either the later Kechipauan or Hawikuh structures. The pottery accompanying these earlier dwellings and their associated burials is of the black-on-white and black-on-red varieties, whereas the earthenware of historic Kechipauan is identical in type with that of Hawikuh, a note respecting which appears herein. Judging by the scarcity of objects of European origin found at Kechipauan, it would seem that the effect of Spanish contact was not so great as at Hawikuh, although a church was built at each pueblo by the Franciscans. Whether the Kechipauan mission was ever fully established is not known, as there seems to be no Spanish record of it, and no mention is made of Kechipauan as one of the Zuñi villages at the time of the Pueblo rebellion of 1680. A small but interesting kiva with rounded corners, reduced from its original size by more or less reconstruction, and abandoned and filled in before Kechipauan itself was deserted, was completely uncovered. It is quite probable that other kivas were in use at Kechipauan during its occupancy.



BLUFFDWELLER PIPE
(*Actual size*)

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A BLUFFDWELLER PIPE

THE COLLECTION from the dry rockshelters of the Ozark mountains has just received a notable addition in the form of a curious old pipe, found near Eureka Springs, Arkansas. During the nine months spent by the expedition in exploring the dry shelters (see page 3) no pipe was found, although occasional leaves and seed-heads of tobacco unearthed in their dusty refuse deposits showed that the weed was known to the ancient Bluffdwellers. Consequently we were much interested when we saw, in a private collection near Pineville, Mo., a pipe of tubular form, which the owner assured us was found in a rockshelter, and later when a similar example appeared in another private collection, that of Mr. Charles Stehm, at Eureka Springs, Ark. We finally persuaded Mr. Stehm to part with the pipe, on the ground of its importance to the Museum collection. The specimen (pl. iv) is of sandstone, of the tubular or "cigar-holder" type, and measures about $2\frac{3}{4}$ inches in length. The form is somewhat conical, but its section is oval rather than circular. The drilling of the bowl has been done apparently with a flint spear-head from the large end of the cone, stopping within half an inch of the small end; the stem-hole was then drilled from the small end with a cylindrical drill, probably also of flint. The striation in the bowl shows

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that after the drilling was completed, the mouth was enlarged by scraping, evidently with a flake.

M. R. HARRINGTON

ETHNOLOGICAL COLLECTIONS FROM PARAGUAY

AMONG the recent important collections acquired by the Museum is one comprising nearly 1100 specimens illustrating the ethnology of the Guano, Tumraha, and Chamacoco tribes of the Chaco district of Paraguay. Noteworthy among the objects are head-dresses, made of feathers of the rhea, the heron, and other birds, such as are worn by medicine-men, and girdles, arm-bands, and robes, ornamented with feathers, used in various ceremonies. There are also bags made of karaguata fiber, worn as masks in dances; these are so loosely woven that the wearers may see through them. There are many wooden smoking-pipes, which vary in form from plain cylinders to figures of conventionalized human beings; also numerous wooden clubs, averaging four feet in length, the blades of which are ancient stone celts, while other bladed clubs are carved entirely of wood. The collection was gathered in Paraguay twenty-five years ago by Mr. A. V. Fric, of Prague, Bohemia, while engaged primarily in gathering medicinal plants.

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RECENT ACCESSIONS BY GIFT

THE MUSEUM has been most fortunate in its gifts by friends during the last few months. The collections received by this means in November and December alone are as follow:

From Mrs Thea Heye:

Blanket of blue cloth decorated with buttons and with a man's figure in dentalium and haliotis shell. Tlingit, Alaska.

Two large water jars and a cooking pot. Zuñi, New Mexico.

Large cottonwood drum and stick. Hopi pueblo of Shipaulovi, Arizona.

Cottonwood drum. Zuñi, New Mexico.

Large oval basket decorated with shell and glass beads and feathers. Pomo, California.

Basket. Pomo, California.

Basket and cover decorated with glass beads. Panamint, California.

Two baskets, one with rattle cover. Tlingit, Alaska.

8 Baskets. Diegueño, California.

Basket. Tulare, California.

Basket. Apache, Arizona.

3 baskets. Hupa, California.

Basket. Pima, Arizona.

Basket. Maidu, California.

3 Baskets. Tlingit, Alaska.

Basket. Papago, Arizona.

Also the following objects from the Valley of Mexico:

5 Shell pendants and a fragment of another.

Large stone bead.

Circular jade pendant.

5 stone pendants representing human heads.

2 Cylindrical beads.

Crude white stone idol representing a human figure.

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Stone plummet-shape object.

Small pottery jar of brown ware with incised decoration.

Pottery figure of archaic type representing a woman.

Small greenstone jar representing a human head.

Obsidian pendant representing a monkey's head.

Obsidian labret.

55 jadeite beads.

10 copper axes.

From Whongho Nemah:

Catlinite pipe with wooden stem. Chippewa of Cass Lake, Minnesota.

From J. C. Burnet:

Medicine bundle, from Scar Face, an Arapaho.

From George F. Will:

Arikara basket, and a lot of potsherds, flint implements, bone and shell, from a Mandan village-site, North Dakota.

From George Warner:

2 arrowpoints from Middleburg, Schoharie county, New York.

From Mrs Mary Bussing:

Pair of small basketry ear-drops, Mexico.

2 miniature baskets.

Horse-hair ring. Papago.

Miniature basket and cover. Mexico.

2 Baskets and covers. Makah, Washington.

Basket. Modoc.

Basketry cap. Shasta.

Basket. Quileute, Washington.

3 baskets. Tlingit, Alaska.

Birchbark box and cover decorated with quillwork. Micmac.

From Lieut. G. T. Emmons, U. S. N.:

Center fragment of a stone war-pick. Wasilla, Alaska.

From P. J. McGough:

6 "cog-wheel" stones. Long Beach, California.

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From John Ward Dunsmore:

20 arrowpoints. Dover, Pennsylvania.

From K. G. White:

Arrowpoint. From Wadsworth avenue and 189th street, New York City.

From S. K. Lotbrop:

Pottery jar representing a man lying on his side, with a stone yoke encircling his waist. Santa Cruz, Guatemala.

From C. G. Wallace:

Ancient pottery canteen from the Zuñi valley, New Mexico.

From the Bruce Museum, Greenwich, Connecticut:

2 argillite knife-blades. Sound Beach, Connecticut.

From W. de F. Haynes:

Large bowl, punctate decoration. South Carolina.

Small globular pottery receptacle with perforations. South Carolina.

From Ernest G. Tabor:

Pottery platform pipe, found on Parkers pond, near Cato, Cayuga county, New York. Tuscarora.

From Mrs J. Francis Murphy:

Gorget and three arrowpoints. Margaretville, N. Y.

Sinew-working stone. Delaware county, New York.

5 fragments of pottery and 2 stone axes. Ironia, N. J.

Pipe bowl and two arrowpoints. Basking Ridge, N. J.

3 arrowpoints and a stone axe. Lake Hopatcong, N. J.

2 arrowpoints and a small pendant. Pennsylvania.

Piece of mica, hematite celt, and birdstone. Long Island, N. Y.

Bannerstone, cache blades, 5 celts, 4 hammerstones, 4 net-sinkers, large stone axe, copper arrowpoint, 2 pieces of copper, a scraper, 4 drills, a fragment of pipe bowl, 3 fragments of pipe-stems, 2 fragments of pottery, 234 arrowpoints, 3 spearpoints, and 3 beads. Arkville, N. Y.

Stone axe. Split Rock, N. J.

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Stone celt. Virginia.

From Paul Burlin. Presented in memory of Mrs. Natalie Curtis Burlin:

Ghost-dance shield. (Presented to Mrs. Burlin by Short Buffalo Bull in 1904.) Sioux of Pine Ridge reservation, South Dakota.

From Reginald Pelham Bolton:

From a shellheap, foot of Dyckman street, New York City:

2 fragments of shell whorls for wampum-making.

2 potsherds.

11 mammal and fish bones.

Natural concretion.

7 chipped stone flakes.

5 arrow- and scraper-points.

Fragment of trade-pipe stem.

9 fragments of colonial glass and china.

From Prescott Van Wyck:

Seated figure of pottery. Western Mexico.

Pottery whistle. Aztec. Valley of Mexico.

From Mrs Helen Collingwood:

Chipped blade.

From Mrs Samuel Bayley:

9 pestles and a large ovate grinding stone of scoria. Santa Barbara, California.

From W. L. Calver:

19 arrow- and scraper-points. Fort Independence island, West Point, N. Y.

From Norris L. Bull:

Pitted stone. South Glastonbury, Connecticut.

Basket. Mohegan, Connecticut.

From C. Lauxman:

3 arrowpoints.

From Col. C. S. McNab:

5 pottery beads, 3 potsherds, 6 obsidian knives, and 4 arrow-points. Mexico.

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THE annual meeting of the American Anthropological Association in New York during Christmas week was the occasion of visits to the Museum by a number of its members, including President Walter Hough, curator of anthropology in the National Museum at Washington; Secretary A. V. Kidder and Mr. Warren K. Moorehead of the Department of Archeology of Phillips Academy; Miss H. Newell Wardle of the Academy of Natural Sciences of Philadelphia; Mr. Earl H. Morris and Mr. Frans Blom of the Carnegie Institution of Washington; Mr. Neil M. Judd of the National Museum, and Prof. J. E. Pearce of the University of Texas.

THE archeological objects recovered during the excavation of the Burton mound in Santa Barbara, California, by an expedition made possible through the generosity of Mrs. Thea Heye, have thus far not all reached the Museum, but those received prove the site to be one of great importance, especially as this ancient Chumashan village was situated at the junction of the trail along the coast and that from the east. In the near future a statement will be issued by the Museum concerning the skeletal remains found beneath the so-called reef-rock layer, and the artifacts that accompanied them.

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DR. MELVIN R. GILMORE, of the Museum staff, has returned to New York after a successful season in gathering objects and information on the material culture of some of the tribes of the Missouri River region. In the course of his investigation Dr. Gilmore procured data on the intertribal commerce between the Missouri river tribes and the outlying tribes of the high plains and mountains to the west, and of the woodland to the east—information regarding commodities of export and import, standard measures, and prices and customs of commerce.

PROF. MARSHALL H. SAVILLE lectured before the New York Society of the Archaeological Institute of America, at Columbia University, on December 1st, and the Buffalo Society of Natural Sciences on January 4th, on Ancient Maya Cities of Yucatan. On October 17th an address by Professor Saville on New Material on the Voyage of Cortés in Mexico, 1518-1520, was presented before the American Antiquarian Society at Worcester, Mass., and on January 11th before the New York Genealogical and Biographical Society.

IN MAY of last year, two Indian skeletons, male and female, were discovered in what is assumed to be a prehistoric site at Warehouse Point, near Hartford, Conn. The bones were carefully preserved as

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they appeared in their original position, under the care of the local archeologist, Mr. Norris L. Bull, and examined on the spot by Dr. Bruno Oettking of the Museum. The bones were then transmitted to the Department of Physical Anthropology of the Museum, where they are now the subject of close examination.

THE LIBRARY of the Museum has been greatly enriched through the gift by James B. Ford, Esq., of the excessively rare *Vocabulario en la Lengua Castellana y Mexicana*, by Fray Alonso de Molina, Mexico, 1555; *The Jesuit Relations and Allied Documents*, edited by Reuben Gold Thwaites, in 73 volumes, and *Vues des Cordillères et monuments des peuples indigènes de l'Amérique*, by Alexander von Humboldt, Paris, 1810.

DR. HENRY CRAIG FLEMING, of New York, who made certain medical observations on the Zuñi Indians of New Mexico during the operations of the Hendricks-Hodge Expedition at Hawikuh in the summer of 1921, has published the results in *The Nation's Health* for August 15, 1923. This article is to be extended and with additional illustrations will appear as a publication of the Museum.

DR. THOMAS GANN, who was engaged in archeological explorations in British Honduras during the

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years 1917 and 1918 for the Museum, was a recent visitor. Dr. Gann has become connected with the Carnegie Institution of Washington, and will take an active part in the proposed explorations at Chichen Itza, Yucatan.

AT THE opening meeting of the American Ethnological Society, held at the American Museum of Natural History on October 22d, Mr. Harrington presented an account of the results of his Recent Excavations in the Ozark Mountain Region, and Mr. Hodge described the Sequence of Pottery at Hawikuh, New Mexico.

BY GIFT from Mr. Thomas A. Joyce, of the British Museum, the Museum has received a copy of *Scenes and Studies of Savage Life*, by Gilbert Malcolm Sproat, London, 1868.

MR. W. WILDSHUT has added to the important ethnological collections which he has procured for the Museum by acquiring a beaver bundle and the medicine pipes of the Blackfoot Indians.

DR. S. K. LOTHROP sailed for Salvador on January 5, where he will conduct an archeological reconnoissance and later settle at some typical site for extended excavation.

EXCEEDING all expectations at the time the Museum opened its doors to the public on November

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15, 1922, the number of visitors during the first year reached 92,155.

MR. HODGE was in attendance at the meeting of Secretary Work's Advisory Committee of One Hundred on Indian Affairs in Washington on December 12-13.

MR. CHARLES O. TURBYFILL returned the first of the year from Crittenden county, Arkansas, where he spent two months in archeological exploration.

AT THE annual meeting of the Maya Society in New York in December, Prof. M. H. Saville was elected vice-president and Mr. Hodge a councilor.

THE MUSEUM has received eight photographs of Modoc Indians as a gift from Mr. B. C. Carroll of San Francisco.

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NEW YORK